1:Jochelson E-5 (1900-01)1908 RY4 Koryak RY4

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horses and 21 cows; and in Lesnovskoye, 27 horses and 2 cows. A somewhat greater number of these animals is found in the village Yamsk of the Okhotsk district. In 1895 there were in that village 30 horses and 40 cows; here, however, the population consisted in part of Yakut, who, being born cattle-breeders, take much better care of their cattle than do the Kamchadal and Koryak. The inhabitants of Yamsk also raise potatoes; in 1895, 63 puds[1] of these were planted, and 602 puds were reaped.

THE MISSIONARIES. — With the exception of a few noble personalities, like the Aleut missionary Veniaminoff, or the Altai missionary Verbitsky, the history of the activity of Greek-Orthodox missionaries among the heathen peoples of Siberia cannot be considered honorable. Up to the present time, the priests and monks sent to the Far Northeast are men of little education; they do not know, and are not able to study, the languages of the natives; they have rough manners, and are utterly lacking in qualities indispensable in expounders of the moral foundations of Christianity. Among the Koryak, the Russian missionaries had at first no success whatever. Among the Kamchadal, baptism in the beginning served as a means of making slaves of the newly baptized; and missionaries, no less than Cossacks, strove, above all, to secure furs. The secular chiefs often regarded the conversion of the Kamchadal to Christianity as one of the means of subjecting them. One of these chiefs would hang a Kamchadal who refused to be baptized; others excused the newly baptized for a number of years from paying tribute.[2] From the Kamchadal the missionaries proceeded to the Uka and Pallan Koryak of northern Kamchatka, and from there to the Alutor. In Dranka there is at the present time a church with a resident priest. But all these Christianized Koryak adopted to a certain degree only the formal side of the Orthodox creed. The same holds true of the Russianized Koryak of the Okhotsk district and of the village Nayakhan in the Gishiga district, while the great bulk of the population of the Gishiga district has until to-day entirely resisted Christianity. These phenomena must in part be ascribed to the great tenacity with which the Koryak cling to their old religious beliefs. Besides, however, the Koryak are reluctant to undertake the burdens associated with baptism. The priest must be paid for performing the ceremonies of the Church, and be driven about the villages and settlements without remuneration to the drivers. To this must be added the abuses and extortions committed by the priests, against which the secular administration itself has repeatedly protested. In the Gishiginsk Archives there are several suits directed against the abuses of the clergy. Thus a suit was filed against three priests who had entered the services of merchants as drivers of goods, at the same time

[1] One pud is equivalent to 40 Russian or 36 English pounds.

[2] For very interesting data on the unfavorable activity of the clergy, and on the oppression of the Kamchadal by the officials, see Dr. Tushov, Along the Western Shore of Kamchatka (Memoirs of the Imperial Russian Geographical Society, Vol. XXXVII, No. 2, St. Petersburg, 1906).

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797 making free use of the transportation facilities of the Russian settlers and the natives, in their capacity as priests.[1]

Without going into a discussion of questions of a purely religious character, it must be said that the priests would have been in a position to promote the cultural mission, had better men been selected, and had their subsidies from the Government or private missionary societies been large enough to prevent them from becoming a burden to the local population.

177 The Americans. — Of the representatives of other civilized nations, the Koryak know but the name "Americans," — American whalers. The carving shown in Fig. 173, p. 655, representing the captain of an American, whaling-ship, testifies to the fact that the Koryak are acquainted with American seamen. It is hard to fix the date when American traders first appeared in Koryak waters; certain it is, that as far back as the first half of the nineteenth century American whaling-ships hunted for whales and other sea-animals in many places on the Okhotsk and Bering Seas. They entered into relations with the Koryak, and carried on barter with them. The Gulf of Baron Korff, the island of Karagha, and Penshina Bay, were among the places visited by American schooners. At present such visits are less frequent, owing to the decrease of the number of sea-animals in these regions. From its earliest days and up to the present time the American hunt of sea-animals in these waters has been carried on as contraband; but, owing to the absence of coast defences, the hunt of sea-animals, as well as the barter with the Koryak, continue undisturbed. The Koryak themselves are sympathetically disposed towards American seamen. These men from beyond the sea demand no tribute, want no free services; on the contrary, they themselves perform services for the Koryak (see p. 550). The American articles which they offer in exchange for reindeer hides and furs are cheaper and of better quality than the articles brought by the Russian merchants. The elder of the Taigonos Koryak once asked me this question: "Tiyk-e'yim (Sun Chief; that is, the Czar) is so powerful; why are his workers inferior to those of the American e'yim (chief)? The guns, cords, and clothes received from the Americans are of better quality than the Russian ones." The alcoholic liquors which the American traders carry along with other good things are also highly appreciated by the Koryak. There were cases however, when the crews of American schooners entered Koryak villages with other than amicable intentions. In connection with one visit of American sailors to Koryak villages, there is in the Archives of the Gishigia district Administration an interesting "case" (No. 578) referring to the year 1856. The heading reads, "The case of the robbery of the Kamenskoye and Levatı Koryak by men of unknown nationality who arrived on ships" In substance it was the following: —

Early in the winter of the year 1856 some Koryak from Kamenskoye

[1] From records in the Gishiginsk Archives.

11: Kennan--215-216 T-3 (1865) 1870 Koryak
116, 177, 756, 797 Reindeer

"The Russian Church is endeavoring by missionary enterprise to convert all the Siberian tribes to Christianity; and although they have met with a certain degree of apparent success among the settled tribes of Yookágaree, Chooáncee, and Kamtchadálle, the wandering natives still cling to Shamanism, and there are more than 70,000 followers of that religion in the scanty population of Northeastern Siberia. Any permanent and genuine conversion of the Wandering Koraks and Chook-[216]chees must be preceded by some educational enlightenment and an entire change in their mode of life."